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Poetry.

For the District School Journal of Education.

NIGHT MUSIC AT WILLOW BROOK.

Now all is hushed : it is the night !
And cold the moonbeams, still and bright.
Along the vale deep shadows lie,
And deeper stillness in the sky.
Now through the hush, steals on my ear
A low sweet sound, but glad and clear,
As voices in a fairy dream—
'Tis murmur of the willowed stream.
Disrobed are now thy goodly trees,
That bent so goodly to the breeze,
With rustling of each silver leaf—
Oh ! who shall tell the zephyr's grief
That scattered now and lost are they
That loved the incense of thy spray !
And on thy tufted banks the flowers,
That ope'd and shut with summer hours,
Are withered ! lost their glorious bloom,
And sparkling hoar-frost decks their tomb ;
And every bird voice, too, has flown
And left thee wandering here alone—
Though all these beauties passed away,
Thou changest not thy music lay ;
Though they may not return for long,
No sadness mingles in thy song,
No note of woe, no vain regret—
Sweet Willow Brook, thou'rt lovely yet.
But list ! there comes another tone,
A music sweet, and sad, and lone !
Is it some parting spirit's wail,
Borne out upon the midnight gale,
When breaks the heart-strings loved so long,
So often swept to joy and song !
Is it the murmur of a lyre !
The death note of some hapless wire,
The fiful winds have enapp'd in twain,
No sound to echo forth again !

It thrills the soul that sigh to hear.
And wakes a shuddering thought of fear ;
That pensive sound of deep unrest
Stirs up wild throbbings in the breast ;
Its dreamy whispers creep, and steal,
As they a mystery would reveal,
Then louder swell, and sweep along,
As mystic numbers strange and strong ;
No sound like that : 'tis wild and sad,
Unlike the stream's low voice so glad,
Unlike the rustling of the vines—
'Tis midnight whisp'rings of the pines.
Thus, Willow Brook, each airy tone
Comes forth, and mingles with thine own ;
Its trancing power I fain would tell—
Oh ! I have loved it long and well !
Here stand these music-breathing pines,
Just where a snow-white mansion shines ;
Tall have they grown, these goodly trees,
That talk so wildly to the breeze,
Unlike the rustling of the vines—
These stately, stoic, whisp'ring pines ;
Here may they stand for many a day,
Companions of the willows grey.
Here let the glancing waters flow,
Here let the star-light's radiant glow
Send down its purest, brightest beam,
To kiss the lip of this fair stream.
Here let the winds breathe their low sigh
When gentle breezes wander by,
And when their tones swell high and strong
As war note in a minstrel's song,
Then let these strange, wild voices be
All blent in one strong harmony,
As are they now on this deep night,
When winds are forth in gentle flight.
Sweet Willow Brook, with thine own voice,
Let winds and waters all rejoice,
Thy mingled music tones shall be
A deep, undying memory
Of mine own self, a deathless part
Of that which lives within my heart.
To song, to fame, though all unknown,
I love thee for thyself alone !

We discover great beauty in those who are not beautiful, if they possess genuine truthfulness, simplicity and sincerity.

We copy the following able address of President MAHAN, before the American Educational Association, from the "*Ohio Teacher*." The subject of the learned President is *The Character and Comparative Merits of the Old and New Systems of Liberal Education*—a subject that is eliciting much discussion at the present time, and which is here treated with a terseness of style and vigor of thought, that reflect the highest credit upon the author. We commend the Address to the perusal of all our readers. *EDS. JOURN.*

In various parts of Christendom, the commonly established systems of liberal education have, for some years past, been the object of much thought and inquiry, among all classes of community. Everywhere, inquiry has resulted in sentiments of deep and growing dissatisfaction with things as they are; sentiments which have found utterance in numbers of the leading reviews and other important publications in this country and Europe, and which, in this country, have occasioned the founding or reorganization of four Universities; Brown, Rochester, Virginia, and Cleveland, upon principles differing in many fundamental particulars from those which obtain in other kindred institutions. The elucidation and comparative merits of these principles, denominated by Dr. Wayland, the "*New System of Liberal Education*," will be the object of the present address.

One thought before entering upon the subject. I refer to the spirit with which this subject should be investigated and discussed. That the subject demands full and careful investigation and discussion, no one can doubt. The sentiment of dissatisfaction to which I have referred, renders this quite evident; a sentiment rendering it undeniably certain, that a great educational want, real or imaginary, in the public mind, is not met by the old system. "Does the wild ass bray when he hath grass, or loweth the ox over its fodder?" The general mind does not rise up in deep dissatisfaction with that by which its conscious necessities are met. Discussion, then is demanded. But with what spirit should it be conducted? Surely the advocates of these respective systems should not regard themselves, nor should they be regarded by others, as enemies, but as mutual inquirers after what is true and best on this, one of the greatest and most important of all subjects. Truth, not victory, should be the aim of all concerned. As honest independent inquirers after truth, then, let the advocates of these systems "take advice and speak their minds."

We will now advance to a direct consideration of the subject of the present address to wit; *The character and comparative merits*

of two systems of liberal education, the New and the Old. We will first consider the character and essential elements of these two systems as distinguished the one from the other, and will then contemplate their comparative merits.

In respect to the old system, the first characteristic which strikes the contemplative observer, is the compulsory element by which it is incumbered, in all its departments. I refer to the fact, that all students, alike, whatever their natural capacities, tastes, adaptations, and prospective pursuits in life, are, on entering an Institution, under control of this system, required and necessitated to pursue one prescribed and fixed course of study. The course is fixed and compulsory, not only in respect to the *kind* of studies to be pursued, but also and equally in respect to the time allotted to the study of each and every particular science, and to each department of that science.

The principle of exclusiveness is the next characteristic of this system which claims our attention. I refer to the almost exclusive adaptation to educate mind for the learned professions only. If you wish to educate your son for any other sphere of activity, such, for example, as a civil engineer, scientific farmer, or accountant, there is no place for him in our ordinary colleges. Hence, such colleges, located in any particular community, have little or no tendencies to extend the knowledge of the sciences, even of those in which all have a common interest in such community.

This system also was projected with an almost exclusive reference to the education of the *intellect*, and with very little regard to that of the sensibility and heart. Of the truth of this statement, none can doubt, who will acquaint themselves with the fundamental characteristics of the system.

In this system, also, there is, to my mind, a strange and melancholy absence of all adequate provisions for a profound and extensive study of the two great volumes that God has written, the Book of Nature and of Revelation. We should suppose, did not stubborn facts contradict the supposition, that the high-road of the educated student would lie directly through the centre of those divine volumes. But here is a system professing to have originated in that profound wisdom, which is exclusively qualified to guide in the education of mind; a system, however, in which the great Book of Nature is studied but little, and that of inspiration less; a system, in traversing which, the mind of the student is but seldom fixed on those visions divine which open upon the mind on the top of Zion's hill, or his thirst

for knowledge refreshed from "Siloa's brook, that flowed fast by the oracle of God."

The *essential elements* in this system next claim our attention. After the student has completed his education in the common school, having become sufficiently proficient in such studies as grammar, geography, and arithmetic he spends from two to three years in his preparatory and four in his college course. Of this entire period, upwards of one-half is occupied in studying the two dead languages Latin and Greek. Quite one-half of the remainder is spent on the different departments of the mathematics, and the fraction left is divided between some twelve or fifteen different sciences, a smattering of all of which, the pupil, it is thought, must acquire, or he is not properly speaking, a liberally educated man. All these studies are selected, and pursued with no specific reference to the mental adaptations of the student, or to his calling when he enters upon the sphere of active life. The simple and almost exclusive end and aim is to secure a degree of mental discipline, by which the graduate will, as far as his course of study is concerned, be equally adapted to any and every calling alike, and to no one in particular.

I refer to but one additional characteristic of this system, a characteristic which deserves special attention. The *main direction* of the student's mind, while under the influence of this system, is not towards *facts* or realities material or mental. His mind is not drawn into deep intercommunion with the great facts and problems of the universe, nor with the laws and principles by which those facts and problems may be explained and solved. This system seems to have been projected with no particular reference to any such high end as this. Nor is there in it any adaptation to secure that *form* of mental strength which can be secured only by habituating the mind to the endurance of the weight of great thoughts, to long and deep converse with those eternal laws and principles which underlie the vast masses of facts and events which rise up around us, in the universe of matter and mind. The student is indeed disciplined, or attempted to be, to hard mental labor. But the most of that labor is expended in deciphering the meaning of sentences in the dead languages, sentences containing ideas in which most students feel no intrinsic interest, which contain no great principles, which they will have occasion to apply in subsequent life, and which, of course they have no motive to treasure up or recur to for future reflection. It would seem, at first thought, to say the least, that the fundamental aim of a liberal education should be to familiarize the mind with the nature and

application of those universal and eternal laws and principles, by a knowledge of which, and by that alone, the great problems of the universe, material and mental, may be solved. It would seem that as mind expands upon those principles, and tasks its powers in the solution of those problems, that then, and only then, the highest forms of the mental development would be secured. This, it would seem, must be the soil in which great thinkers will be produced. If we would have mind move in the sublimity of its power, it should be habituated, during the progress of its education, to those forms of thinking, by which it shall be long held in deep and solemn converse with the great realities, finite and infinite, within and around it, and by the laws and principles by which such realities are controlled and governed. It is by grappling with the great problems thus presented, and sustaining the weight of the great truths thus laid upon it, that mind towers up to an overshadowing greatness, and stands before us, "with Atlantean shoulders, fit to bear the weight of mightiest monarchies." With no such reference as this, however, was the old system of liberal education projected. The idea of producing such high forms of mental development seems hardly to have a place in any department of it.

But what of the new system? What are its principles, aims, and fundamental characteristics? And wherein does it differ from the old? I will present the former, as announced by the Board of the Cleveland University:

"The general design and aim of the Trustees of the Cleveland University, in conducting its affairs, is and shall be, to furnish facilities for such forms of physical, mental and moral training, as will best qualify youth for the various professions and spheres of useful activity, and practical duties of life. This end they will aim to attain by the following instrumentalities, and by the observance of the following principles:

1. They will endeavor to furnish in the University the best practicable facilities for the most extensive and thorough instruction in the various important sciences, such, for example, as the Ancient and Modern Languages, the Mathematics, Mental and Moral Philosophy, Biblical Science and Literature, Rhetoric, Oratory and Belles Lettres, Law and Political Economy, Chemistry and Physiology, and the Natural Sciences.

2. At the head of each department of science, one or more able professors shall be placed, whose duty it shall be to perfect in their respective departments, the pupils committed to their care.

3. As soon as the means can be secured, they will procure for the University, an ample and choice library, cabinet of minerals, chemical and philosophical apparatus, etc.

4. Individuals of good morals, and of capacities and attainments, qualifying them for a profitable study of any of the sciences taught in the University, and wishing to perfect their knowledge of the same, shall be admitted to all the privileges of the Institution, for the attainment of the end desired, without being compelled to pursue other and different studies.

5. Students commencing particular studies shall not be permitted to drop the same, and enter upon others, till they have become thoroughly disciplined in those already commenced, or until radical disqualifications have been disclosed for making such attainments.

6. As Speaking, Composition, Moral and Religious action pertain to individuals in every sphere in life, instruction in these shall constitute an essential element alike of all departments of instruction given in the University.

7. When the student has become, in the judgement of the Faculty, thoroughly disciplined in any one or more of the sciences he shall receive from them a certificate of graduation from such department or departments of the University.

8. For encouragement of high attainments among pupils, in sciences and literature, the following degrees may and shall, as occasion requires, be conferred in the University, to wit: B. P., B. A., and M. A. The first shall be conferred upon such as have been thoroughly disciplined in Philosophy, the Mathematics, and the Natural Sciences; the second, upon such as have made attainments in the Sciences and Belles Lettres equivalent to the usual College Course, and the last upon such as have made still higher attainments.

9. In addition to the usual recitation exercises, members of the Faculty shall be expected to deliver, from time to time, courses of popular lectures, on the principles and practical applications of the sciences, and on other important subjects. These lectures shall be open, not only to regular members of the University, but to the community generally, who may purchase tickets of admission."

Such is the new system of liberal education, as developed in the Cleveland University. In this system, as it will readily be perceived, the compulsory principle, both in respect to the kind of studies to be pursued, and the time to be occupied in their pursuit, is wholly excluded, the object of the system being not to com-

pel the student to study many things, but to render him truly proficient in what he does study.

Such are the arrangements of the system, also that its privileges are available, not only to those who wish to pursue a full course of liberal education, but to the vast multitudes who desire to perfect their acquaintance with particular departments of science, without taking the full course referred to.

Education, according to the fundamental aid of this system, too, is to be adapted to the natural capacities and adaptations of the student, and to his sphere of action in subsequent life.

A fundamental object of the system throughout, is the education, not merely of the intellectual, but also the moral departments of our being. It aims at a harmonious development of the whole man. And, finally, education is to be pursued on a scale far more extensive under the New system than under the Old. The same sciences will be taught in each, with the exception of the Modern Languages, which have been incorporated into the former. Under the New system, however, as the time for study is not limited, and riper proficiency of scholarship being always, and in all departments of study, the fundamental aim, each particular science will be pursued for a far longer period, and to a much greater extent, than under the Old system. But of this I shall speak particularly in another place.

We come now to a consideration of the second department of our subject, the comparative merits of these two systems. In treating this department of the subject, two and only two, great inquiries will be the main topic of remark; the comparative adaptations of the two systems to secure in the pupil ripe scholarship, or thorough mental discipline, and their comparative adaptation, as systems of liberal education, to meet the known wants of the public.

It is claimed by the advocates of the Old System, that that system has an almost, if not quite, exclusive adaptation to secure the high attainment of ripe scholarship, or thorough mental discipline in the pupil, and that every departure from that system, in whatever direction, it may seem to advance, is, in fact, a departure in the opposite direction, and tends to but one result; to lower the standard of liberal education. Without the fear of properly incurring the charge of arrogance or presumption, we may modestly ask for the reason and the grounds of this high and exclusive claim. For what reason must we assume that ripe scholarship is to be expected from but one system of liberal education only;

that in which all minds, whatever their natural capacities, adaptations, desires, and prospective spheres of action, are all attempted to be run into one and the same mould; in other words, in which all are compelled to study precisely the same things, and for just the same amount of time? Is it a self-evident truth that thorough mental discipline can be attained under no other system, and that every such system is justly implicated with the charge of lowering the standard of liberal education? It is admitted by all who have properly reflected on that subject, that the standard of liberal education is by no means too high; that it ought to be elevated rather than depressed. But why should we suppose that any and every departure from the Old System, is a movement in the wrong direction?

Is it, I ask, in the first place, is it designed under the New System, to shorten the time of study required to attain the form of education of which we are speaking? No such thing is intended by the founders and advocates of this system. They have no intention to shorten the time, lessen the amount, nor lighten the burden of study, nor is there anything in the system which even looks towards such a result.

On the other hand, this system affords facilities for profitable study, for a period of time far more lengthened than the Old. When the student has completed his four years in any college, based upon the Old System, he has gone over the entire circle of studies pursued there, and can spend no longer time with any considerable profit in attending upon instruction given in the Institution. If he would avail himself of the instruction given, he can do it only by entering classes, who, for the first time, are passing over the very ground which he has already traversed. This few graduates will do or can do with advantage.

But how is it in a University based upon the New System? In such an Institution the fundamental aim is a full and thorough acquaintance and mastership on the part of the pupil, of every study he does go over. Each science, therefore, will be taught upon a scale far more extensive and thorough than in an ordinary college, and a for longer period will be occupied in its study. A student commences the study of as many sciences as he can for the time pursue with profit, and carries in them till his beard is grown, till he is a proper graduate in them. He, then, with the strength required, and with the habit, the most important of all others, fixed and settled in his mind, of mastering what he undertakes, enters upon others, and pursues them upon the same principles. Thus, if he chooses, he completes

the entire circle of the sciences. The result is, that whereas he can, with no considerable profit, spend more than four years in a college organized under the Old, he can spend six to ten years, with advantages perpetually accumulating, in a University based upon the New System.

But shall we find the superior claims of the Old System in its higher intrinsic adaption to secure ripe scholarship in the student? What, permit me to ask, in reply, is the result of education under the Old System? Does it secure, as a matter of fact, ripe scholarship in any one particular science, or in all of them together? Does the degree which they receive at the close of their college course, indicate any such thing? Dr. Wayland affirms that degree indicates little if anything more than this, "that the student has remained four years within the college walls, and has paid his bills." Thousands of times has the assertion been made, without contradiction, that one-half of our graduates, on leaving college, cannot without a lexicon, even read their own diplomas. Dr. Channing pronounced the Old System of liberal education in this country, as far as the dead languages are concerned, a failure; and when has the declaration met with a denial? And, if our liberally educated students do not, and the world cannot but know that they do not, attain to ripe scholarship in the languages, they of course do not and cannot in the other sciences. A superficial acquaintance with many sciences is the highest form of scholarship to which even the best of our students do in fact attain. And how long shall such a form of education be mis-called ripe scholarship? When will the old and homely, but eternally true proverb, "a jack at all trades and good at none," be understood to be as applicable to systems of liberal education as to any and all other forms of human activity?

The leading ideas under the influence of which a course of liberal education is pursued under the two systems, will also help us to decide correctly upon their comparative adaptation to induce ripe scholarship, or thorough mental discipline in the student. The influence of every system of education, in developing the mental powers must depend, more than anything else, upon the leading idea of the student while under it. Now, what is the leading idea of the student on entering a college course under the Old system? It is this. He has to spend four years in the Institution, and to pass with a degree of thoroughness and industry perfectly undefined over all the studies prescribed. If he can only contrive to do enough to keep in his class, and to squeeze through his examinations, (and what student

can't do this ?) he leaves college at the end of his course, with the same diploma in his hand, and standing on the same footing, as far as the testimony of his Alma Mater is concerned, as the best scholar in the Institution. The diploma which he carries is no sure pledge to the world, that he is a ripe scholar in any single science which he has studied.

Very different and opposite is the leading idea under the influence of which the student passes through his entire course under the New System. The overshadowing idea throughout his entire course, is ripe, thorough scholarship in every particular science which he does study. When he enters upon the study of any particular science, he is not to leave it and advance to others, till the Faculty of the University are ready to vouch for his standing as a ripe scholar in those already commenced. When he lays in his claim for any of the higher degrees, that claim is not to rest upon the time which has been occupied in study, nor upon the number of studies which may have been dipped into; but exclusively upon certificates of graduation as a ripe scholar in a sufficient number of the sciences to demand such a degree. Under which of these leading ideas, that presented in the New or the Old system, is ripe scholarship most likely to result?

I now assume a still more decisive position in respect to the comparative claims of these two systems. While no system can be conceived more perfectly adapted to secure thorough mental discipline in the pupil, than the New System, the leading tendency of the Old is in the opposite direction. He only has attained to thorough mental discipline, who has during the progress of his education, and as the result of it, acquired the power of deep and fundamental thought upon all subjects upon which they may have occasion to treat. Let us consider for a moment the circumstances of the student, during the entire course of his education under the Old System. He commences with three daily recitations in as many important sciences. These he pursues for a fixed period, a period too short, however, for a thorough acquaintance with any of them. At the close of such period, he is carried into other studies, which occupy his entire time, and leave him none to enlarge and perfect his acquisitions in the fields previously run over. Thus, he passes through his whole course of liberal education, at the close of which, without a revision of the past, and in a state of almost total forgetfulness of the most of it, he pushes directly into his professional studies. What kind of mental habits has he been generating all this time, and must have generated, as far as the legitimate influence of his

course of study is concerned? Those of hasty, superficial thinking on all subjects. The fixed habit of thoroughly finishing whatever is undertaken, must be the first and last element in every wisely constructed system of liberal education. Precisely the reverse of this is the fixed tendency of every leading element of the Old System.

The principle of requiring all students alike, diverse as their capacities and adaptations always are, to study precisely the same things, and for the same amount of time, tends wholly in the same direction. The result is and must be, that while a large portion of them are, for a considerable part of the time, compelled to pursue studies for which they have and can have no relish or adaptation, that such an amount of study will be required that the powers of one-half will be either over-taxed, or not drawn upon sufficiently, the fixed tendency in either case, being towards the formation of habits of listless or superficial study.

Under the new system, on the other hand, while each science is to be studied till the pupil is thoroughly disciplined in it, and none are compelled to study anything to which they are unadapted, and which, consequently, they cannot but dislike, all will be required from day to day, to carry on as many studies as they can thoroughly master, and none will be permitted to study more. If A. can master but one study, he will take but one. If B. can master two, three, or even four branches of study in the same time, such will be the task assigned him. If B. can, really and truly, in the space of three years, master all the studies required for the higher degrees, he will receive his diploma accordingly. If A. must study five years to make the same attainments, he ought not to graduate at an earlier period. Such is the fundamental law of the system. Can we conceive of a system better adapted for the attainment of ripe scholarship in the pupil? Who can justly maintain that the Old is equally adapted to secure this high end?

We are now prepared to consider the comparative adaptations of these two systems to meet the known educational necessities of the public. That the public imperiously needs a large class of liberally educated men, there can be no doubt. Equally manifest is the fact, that the interests of the public require, that among educated men, that there shall be a great variety of forms of scientific excellence. We need, for example, our Linguists, Mathematicians, Mental and Moral Philosophers, Chemists and Physiologists, and those who excel in all the diverse departments of the natural sciences. To attain to excellence in these diverse departments, different

individuals have natural adaptations. If our systems of liberal education would meet the public necessities, and meet them most perfectly, they must tend fundamentally to lead out these adaptations and give them the most full and perfect development wherever they exist. As Americans, we are also a peculiarly practical people. To attain to the superior excellence to which, as a people we are bound to attain, all forms and departments of activity with us should, as far as possible, be adjusted to scientific principles. No nation on earth is so favorably located for such high attainments as this. To realize such an end is one of our grand missions among the great family of nations. Institutions and systems of liberal education to meet the educational wants of the nation, must be specifically adapted to secure these grand results. Of this no one can doubt. What are the comparative adaptations of the two systems under consideration to realize such results?

If we recur, for a moment, to the circumstances in which the Old System originated, we may obtain some light upon such an enquiry, as far as this system is concerned. At that time, almost, if not quite all, the treasures of wisdom and knowledge that then existed, all treatises on all departments of science, lay embalmed in the two dead languages, the Latin and Greek. Learned men on all subjects pertaining to literature and science, read, conversed and wrote in these languages. The study of such languages was indispensable to the study of any and all the other sciences. Their study, as a consequence, became a leading element in all systems of liberal education, and became so primarily, not as a means of mental discipline, but as the medium of introduction to all forms of knowledge then existing. As this system also was, for the most part, perfected under Papal influences, two things were, to a great extent, excluded from it, a profound study of the book of nature and of revelations. Such were the circumstances and influences which originally gave birth to this system, a system in most respects, wisely adapted to meet the necessities of the student in the then existing state of science. Since then, in the scientific and literary world, there has been a total revolution. "Old things have passed away, and behold all things have become new." "A new heavens and a new earth" have been created, the old having passed away, and almost ceased to be held in remembrance. In other words, the treasures of science, instead of lying embalmed in the languages referred to, as in former years, are all, the Scriptures in their original language, and the classics themselves excepted, translated into our native language. These excepted

no one has occasion to resort to the dead languages, as a means of introduction to any of the great sciences commended to the study of the student. In traversing the vast continents of thought which modern science has laid open to his investigation, he reads everything in his own native language. In the midst of such a total revolution in the world of science, should we not expect that a corresponding revolution would be demanded in our system of liberal education? Can we suppose that a system adapted to the necessities of the student in one set of circumstances, would be adapted to his wants in circumstances entirely new? As the heathen classics have ceased altogether to be the medium of scientific communication among the literati of the world, as they now appear only as one among the many branches of science that need to be studied by different classes of scientific men; and as all departments of science cannot be properly studied by every student, as a selection must be made, some studied and others neglected, why should every student, in a course of liberal education, be compelled to study these languages, and that to the necessary neglect of others to which he may possess a natural adaptation? Why should not these languages take their place in our systems of liberal education, with other great departments of science, to be studied, like others, at the option of the student, as his natural adaptations and future activities demand? Why should that be compulsory with the student now, when the reasons which originally rendered it such have ceased to exist altogether?

We will now contemplate the comparative adaptation of these systems to secure in individual minds of diversified adaptations, such as universally exist among those who are pursuing a course of liberal education, the most full and perfect forms of mental development. It is a maxim which, for ages, have stood the test of time, that "if we would govern nature we must obey her laws." Every tree, plant and vegetable, has its fixed law of growth and development. The sycamore will not grow upon the top of Lebanon, nor the majestic cedar in the vale below. The orange cannot endure the winter's cold, nor can the tall oak be produced in a hot bed. The products of the vital powers of nature are brought to the highest perfection, when, and only when each plant or tree is educated in harmony with its own fixed laws of growth and development.—The same must be equally true of mind. All men are not constituted for the same forms of activity. Nor are all minds adapted to the same forms of thinking. The attempt to subvert minds of diverse capacities and adaptations to the same iron system of mental train-

ing is as fatal a war upon nature as it would be to attempt to rear all the peculiar productions of all climes in the same degrees of latitude and under the same form of culture.—

Had a Newton and a Milton been forced under the same forms of mental discipline, the one would never have produced the "Principia," nor the other "Paradise Lost." It is only when mind is educated under the influence of some great leading idea, to which God and Nature had adapted it, that it can attain to that full and perfect development which its Creator intended. Educators of mind, like those of trees, plants and flowers, should be careful to discover leading individual adaptations, and should educate the mental powers accordingly. When each mind has found its proper sphere of mental activity, and is energizing upon its own proper forms of thinking, then it is, that all its powers tower up to their full and perfect manhood of development.— Force mind to tax and expend its powers upon forms of thinking for which it has no adaptation, and for which it has and can have no deep relish, but a resistless repugnance, and you as certainly dwarf, instead of develope, its powers, as you would those of the tree or plant, if you should attempt to force its growth out of its proper soil and climate

Here stand distinctly revealed the fundamental objections against the Old System of liberal education. It is throughout, a war upon nature, instead of a system of growth and development, in harmony with her laws; a Procrustes' bed, in which minds of diverse capacities and adaptations, are, as occasion requires, stretched and hewn asunder, without mercy, and, in my judgment, with as little wisdom.

Here stand revealed the wise adaptations of the New System. It aims to educate him by obeying its laws. It aims to educate individual minds by wisely adapting its principles to individual tendencies and adaptations, and thus to secure the most diversified, and at the same time the most full and perfect forms of mental development. And where is the want of adaptation in the system to secure such a result?

There is one feature of the Old system, a feature to which I have before alluded, which demonstrates its total unadaptedness to give to mind the most full and perfect development. I refer to the principle of crowding the study of so many different sciences into the very limited space of time allotted to the acquisition of a liberal education. Suppose a father should attempt to introduce a son to two distinct mechanical trades, in the space of six or seven years; thinking that by such a course of training, that son would attain to the high

degree of Master of Mechanics. To what form of mechanical excellence would he attain under such a kind of education? Would mechanics, thus trained, be at all likely to attain to such forms of excellence as the public interest demands in that class of men? But what is this compared to a system of mental training, in which an attempt is made to educate mind to proficiency, in from twelve to twenty distinct and important sciences, during the very period under consideration? To what forms of mental excellence, such as the public interests demand in educated men, are minds thus trained, likely to attain? In the study of any particular science, there are two distinct periods; that of mere mental labor, in which the powers of mind are severely taxed, with little real growth or expansion, and that of rapidly accumulating strength and development. The mind is in the former state in the early stages of investigation, in which the mental powers are strongly taxed in gaining a mere insight into the first principles of the science. To the latter state it attains when it has mastered those principles, and the mental powers expand upon their endlessly diversified applications in the solutions of the great problems of the universe. In the superficial study of any science, the mind never emerges from the state of mere burthen bearing to that of mental growth and expansion. Shallow drafts can do no more than intoxicate the brain, without consolidating the mental powers and preparing them for the endurance of the weight of great thoughts. Now, let a pupil attempt to attain proficiency in twenty sciences in four years, and in which of the states under consideration will he continually find himself? One of the most celebrated writers of Europe has expressed the opinion, that the world is to have no more giants in science and literature, such as Newton, Bacon, Locke and Milton. The reason assigned is, that our system of liberal education embrace, and, as he thinks, must embrace the study of so many sciences, that a superficial acquaintance with them, and that alone is to be looked for, and consequently, that preeminence in any is not to be anticipated. Such is the character of the Old System, its own advocates being judges. The avoidance of such consequences is the fundamental aim of the New System. Whether the period of study is long or short, it designs to task the mind in each science to which it is introduced, till it attains to familiarity with its great principles and problems, and its powers are prepared to expand upon them. Hence, the system allows the student to attempt to do no more than he can reasonably hope to do well.

There is still another sense in which the

comparative adaptations of these systems to meet the educational wants of the public may be contemplated. I refer to the furnishing of the public facilities for scientific instruction in all the various departments of useful activity. As Americans, we are, as before remarked, emphatically a practical, and at the same time, an intelligent people. The union of knowledge with action, in other words, the harmonizing of all forms of useful activity with scientific principles is the great educational want of the American people. Our rising farmers should be proficient in the sciences of Botany, Geology and Mineralogy, and of Animal and Vegetable Physiology and Chemistry.—Our mechanics and merchants should be well read in the sciences of their respective departments of activity. And all our youth should be trained to a scientific acquaintance with the laws of their own mental and physical constitution, and of those of our civil and religious institutions. Our Colleges and Universities can be adapted to the growing necessities of our nation, when, and only when, they not only aim to prepare men for three professions, but when they shed the light of science down upon all the great forms of useful activity alike. These Institutions should have as strong attractions for all classes who wish to be guided by the light of science in their respective departments of useful activity, as for those who are preparing for what is called the learned professions. They should be fountains of universal science. When our Institutions for liberal education become thus adjusted to meet the wants of the public, thousands will be inmates of them in the eager and successful pursuit of scientific knowledge, where hundreds now are, and science, sanctified by religious principles, will every where shed its hallowed influence down upon the people, "as the dew of Heaven, and the dew that descended on the mountains of Zion."

That our Colleges do not, and constituted as they now are, cannot meet the known and constantly increasing educational wants of the public, is a fact too obvious to be denied.—One of the greatest educational wants of this nation, and especially of the great West at the present time, is the opportunity for that enlarged acquaintance and discipline in the Mathematics, by which individuals shall be rendered thoroughly scientific, and at the same time equally well qualified practical surveyors and civil engineers. But where have we in the length and breadth of the land such a school, with the exception of the Military Academy at West Point? A school which has sent out more civil engineers than all the Colleges in the United State, "whose graduates," in the language of one of its most distinguished pro-

fessors, "have been sought for wherever science of the highest grade has been needed. "Russia," he adds, "has sought them to construct her railroads; the coast survey needed their aid, and the works of internal improvement of the first class in our country have mostly been conducted under their direction." Our Colleges educate, and as now constructed, can educate no such men. The union of science of the highest order, in all the great departments of industry, is, I repeat, the great educational want of this nation, a want which our institutions of liberal education should be adapted to meet, in their widest extent, but which they are wholly unadapted to meet.

Now, it is to the meeting of this great demand, and to the meeting of it in the most full and perfect, sense that the New System directly and specifically addresses itself. Its fundamental aim is to teach both theoretically and practically, the science of human thought, of human life and of human action; to introduce the pupil to a most thorough acquaintance with the nature and practical application of those eternal laws and principles which underlie and explain the great facts of the universe of matter and mind; facts which are the grand objects of human research and of human activity. I have already said quite sufficient to demonstrate the adaptation of the system to accomplish this greatest of all ends, to be attained in a system of liberal education. I close with an illusion in two or three thoughts of a general nature.

1. The true idea of education, and the principles by which that idea may be realized, first claim our attention. The object of education, it is often, and perhaps rightly said is, not solely or mainly to store the memory with facts, or the mind with knowledge, but to discipline the mental powers. From its etymology, the term education means the leading out or development and consolidation of the vital powers. The intellect is educated when it becomes instinct with great thoughts, and naturally clothes those thoughts in the most perfect forms of speech. It is educated in particular sciences, when it is disciplined to a ripe familiarity with the nature and practical applications of the principles of such sciences, and can handle as playthings the great problems which they involve. The whole mind is educated, when all the mental powers are so harmoniously developed, that they act with the greatest force and perfection in whatever direction they are called to move. The entire man is educated when the entire powers, mental and physical, are thus developed, beautiful and consolidated. But how or on what principles can this great end be realized?

How, for example, can the mental powers be most perfectly educated? Not I answer by severely tasking mind for years, under an oppressive system of burden bearing in the study of that in which it feels no great interest. Suppose that the powers of the student are severely tasked in the acquirement of his lessons, but tasked upon such studies that as soon as his lesson is finished, he throws the book aside as containing subjects of little or no interest to him. Suppose that the main motive that draws him onward is the credit of standing well in the recitation-room, rather than the luxury enjoyed in mastering the great thoughts presented. Can the mental powers be led out, developed, consolidated, and beautified under such a system? They may be under such a system educated to the principle of patient endurance; but it will be rather that of the mule, with a tendency towards his stupidity, than the inspiration and fire, and majestic bearings of the war-horse, with his neck clothed with thunder. Mind can be educated to the highest and most perfect forms of mental development when, and only when, its energies are expended upon subjects in the understanding and mastering of which it feels a deep and intense interest, and towards which it is consequently drawn by a strong attractive force awakening curiosity, and drawing out the mental powers in eager desire and tireless efforts to solve the great problems presented in the fields of research around. The burdens which develop and consolidate mind, are the weight of great thoughts which it draws down upon itself in efforts to put forth from a strong desire to comprehend "the breadth and depth and length and height" of some great subject of deep and intense interest. Newton was notoriously the dullest of all the scholars in his school, until his curiosity was excited to understand the reason and cause of some important facts presented in the world around him. Under the influence of the spirit of inquiry thus awakened, his powers were led out in eager research after an insight into the mysteries of creation and of Providence. As his efforts after that insight drew down upon his mind the weight of the great problems of the universe, then it was that his mental powers were consolidated, and towered up to that overshadowing greatness which rendered him the wonder of the world. Mind I repeat, can be truly educated only when its powers are thus led out by the attractive force of the mysteries of some grand subject of thought and inquiry, mysteries to the depths of which it desires to descend. "My son, if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver and searchest for her as for hid treasures

then shalt thou understand righteousness and judgment and equity; yea, every good path." If we would truly and properly educate mind, we must task its powers upon subjects so correlated to individual capacities and adaptations as to awaken in each this inward cry. As its powers are thus led forth in eager research after the treasures of wisdom and knowledge, the solution of each new problem presented is met with the exclamation, "Eureka, I have found it," and as thus led on, the student continues to climb up the hill of science, till he finds himself standing amid the bright revelations which cover the summit of some high mount of observation, he cries out. "It is good to be here." Let us therefore erect our tabernacles, and as we sit under their shadows, drink in the divine glories of the wide prospect around us. Educators of mind should understand this great principle. They should know, that when they are binding heavy burdens and laying them upon the mind, when they are hardly tasking it in the compulsory study of that in which it feels and can feel no great interest they are inducing a kind of permanent mental stagnation, rather than energizing and developing the mental powers.

2. We are now prepared to contemplate another important question, to wit, what sciences and what departments of science should, if any, constitute the main essential or fundamental elements of every system of liberal education. There are, most assuredly, departments of study which should be common ground to all who are pursuing such a course. What are they, is the great question. To decide upon the essential characteristics of the departments of study to which such a high prominence should be given, is easy. They should pertain, fundamentally, to the common necessities of the entire class who are being thus educated, and should possess adaptations to secure alike the interest of all in their study. But what sciences possess these characteristics? On this subject, I will venture the expression of an opinion. It is a profound study of the principles of the two great volumes that God has written, the Book of Nature, mental and physical, and the Book of Inspiration. These should be the essentials in such a course, because that a knowledge of the laws and principles which underlie and explain the great facts which they reveal, is an essential necessity of all alike, and in their profoundest study all may be made to feel a common intensity of interest. No other departments of science can properly lay claim to this high prominence, for the obvious reason that they do not possess the characteristics referred to.

While all thus meet in the study of these volumes, and the start from them as their point of departure, the high road which different classes of mind will subsequently pursue, will traverse those fields of science to which they are individually adapted. There will then be in the minds of all alike, the strongest attractions toward the objects of study, and the powers of all will receive the most full and perfect development. Education will then deserve the name. It will indeed lead out the mental powers, and render the mind instinct with "thoughts that breathe, and words that burn."

3. I have a passing remark to make in respect to the strange prejudice that exists in many minds against the idea that education, should, to some considerable extent, have a reference to the pupil's prospective sphere of action. To study the science of certain abstractions to which there will be no occasion to refer in future life, this imparts mental discipline; but to attain to a scientific knowledge of realities which we shall, ever after, have constant occasion to handle and of principles, which we shall have as constant occasion to apply, in all the walks of life, this is the time wasted. This has no tendency to discipline mind, but tends to lower the standard of education. Under the influence of this idea, young ladies in many of our highest seminaries study profoundly the science, abstract to them, of navigation and surveying, and never look into that of domestic economy. Thus it happens in the case of a very large portion of our highly educated ladies that it may be in the language of one of the most noble and industrious women in this country be truly said that, "as to the knowledge that would qualify them to take care of a young infant, the cat or the sheep would be altogether their superiors in the care of the young of their own species." Things equally incongruous might be said of many of our liberally educated men. When will the educators of youth understand that the same mental discipline can be acquired in the study of the science of realities as in that of abstractions, that the profound study of all sciences alike tends to develop and beautify the mind, and that if any must be omitted, these should be the last to be overlooked which lie in the direction of the greater activities of life and existence and teach us what we ought to be and to do in the midst of them. The time is not distant when this idea will be the general sentiment of the world, that science and religion are to be the common lights of universal humanity in every sphere of human thought and action, and all systems of education will be adapted to perpetuate this grand consummation.

It is hardly necessary to allude to the objection often urged against the new system, that it will make one-sided men, men well educated in some one direction and not at all in others. In reply, it may be suggested that it may be as well to have men with one side well developed and polished, as to have them with no sides at all, to have men well educated in some specific directions, as to have them poorly educated in many and well in none. But why should we expect such a result from this system? Whenever mankind are left to select their spheres of activity according to natural tastes and adaptations, the result always is a pleasing and desirable variety in the midst of diversity equally pleasing and desirable. The same will be true when the same principle obtains in education. A large portion of the sciences will be common ground to all liberally educated men, and when from this common ground, they take their departure according to natural tastes and adaptations there will be just that beautiful variety and diversity among them, which is best adapted to the highest interest of science, and to the educational wants of the public.

But it is urged that the new system at the best is only an experiment, the merits of which are yet to be tested. In what respects is it an experiment? The adaptation of the sciences to be studied to develop the mental powers is no experiment. If the principle of having no more studies during a course of liberal education than can be studied well be an experiment, it is high time that the principle were thoroughly tested, and who fears the result? Nor is the principle of educating mind according to leading adaptations an experiment. Under what system were the great writers of antiquity educated, writers whose productions alone are claimed by the advocates of the Old system as worthy of the name of classical and whose study in their judgment is indispensable to a liberal education? Every one of these giants in thought and literature were educated upon the very principle for which I am contending. The compulsory element had no place whatever in the system of mental training under which they were educated. The old system is in its origin of quite modern date. There is not an element in the New System, the adaptation of which to secure the highest ends of education, has not been perfectly demonstrated in the experience of mankind.

Such is the system of liberal education to be pursued in the Cleveland University.—The system is before you. There it stands. It will speak for itself, and coming generations will rejoice in its results.

JOURNAL OF EDUCATION.

EDITORS: { S. S. RANDALL, of Albany.
 Wm. F. PHELPS, " "
 JOSEPH MCKEEN, of New-York.

ALBANY, DECEMBER 1, 1851.

To the Readers of the District School Journal of Education:

The subscriber proposes to give a copy of the volume of the Hon. IRA MAYHEW, A. M., late Superintendent of Public Instruction for the State of Michigan, on "POPULAR EDUCATION," to every person who will obtain SIX SUBSCRIBERS for the "Journal of Education" and remit three dollars for a year's subscription. This volume recently published by Harper & Brothers, ought to be in every Teacher's and in every Family Library; and it will be useful to the receivers of such a donation, and gratifying to me, if I have, under this obligation, to give a couple of hundred copies of that excellent work during the coming year.

JOSEPH MCKEEN,

Supt. Common Schools, New-York.
 New-York, Aug't. 25. 1851.

MICHIGAN STATE NORMAL SCHOOL.

We have been furnished, by an esteemed friend, with the following particulars relative to the condition and progress of the Normal principle and the Normal building of this young but growing State. We hope the good work will not be allowed to languish and die. The citizens of Michigan owe it to themselves, to the great cause of education—the highest interest of humanity, and to the long coming, momentous future that lies before them, to see that this noble idea finds speedily, its appropriate embodiment, in a well founded, well endowed, and well conducted Seminary, for the instruction of teachers in the art and science of their exalted and responsible profession.

First. The building for the school is located at Ypsilanti, and has reached the third story in its course of construction.

Second. The Institution is not expected to open until the fall of 1852.

Third. The size of the building is 101 by 55 feet, and is to be three stories high—no wings or additions. It is delayed somewhat in its construction for want of funds.

Fourth. The Board of Instruction is to be chosen probably next Spring.

Fifth. The details of the whole project are in a nascent state and not clearly defined. It is not impossible that the whole thing may drag along for some years to come. The funds are to come from the proceeds of the sale of the "Salt Lands," as they are called—situated in the Northern part of the State. Every thing depends upon the "almighty dollar," to be derived from a fickle source.

To the Members of the Association of Graduates S. N. S. and the Friends of Popular Education Generally:

Members of this Association, particularly male members, and Normal graduates generally, are respectfully informed, that the demand upon the undersigned for well qualified and efficient teachers is so great, at the present time, that it is impossible to supply it. Many good situations are now awaiting candidates—men of ability and energy of character—men devoted, earnestly and conscientiously, to the work of educating the young. If there are any of this class now unemployed, they will confer a favor upon the undersigned, upon the cause of popular education in this State, and upon themselves, by addressing the Cor. Sec., at their earliest convenience.

And in this connection it may not be improper to say to the friends of education, and of the State Normal School, and particularly, to young men of character and ability, who are casting about for a profession, that there never was a period in the educational history of this State, when their services were more urgently needed, or were promised a better reward, than at the present. By an extended correspondence, not only over the length and breadth of this State, but over the whole Union, we are every day assured, in an unmistakeable manner, that the profession of the teacher is rising and rising rapidly; that his services are becoming more and more appreciated, and better and better rewarded.—The teacher, too, the faithful, earnest, devoted teacher, is attaining to a higher social position. The dignity, responsibility and importance of his calling, are beginning, more and more, to be felt and acknowledged by his fellow-men. These are not only gratifying signs of the present times, but they constitute most promising auguries for the future. To young men, then, of talent and ability, of strong nerve, and bold, manly hearts, may we not say, join the ranks of the educational army: engage with us in the strife against ignorance and vice—against oppression and wrong of every name and kind. We need a higher grade of talent, for our common schools; a demand already exists for it; a reward more adequate than ever; not only pecuniarily, but socially, is already offered for it. The harvest truly is great, but the laborers, the faithful, enlightened laborers, are indeed comparatively few.

Young men of New-York, this is not idle declamation; these are "words of truth and soberness:" words prompted by convictions which every passing day but serves tangibly to confirm. Turn then, your thoughts and your affections toward this high and noble calling: seek that preparation of mind and heart which this work so imperiously demands; and all that is promised here, concerning your rewards moral, rewards social, and rewards pecuniary, we stand pledged to redeem to you.

WM. F. PHELPS,
 Cor. Sec., Alb., S. N. S.

For the District School Journal of Education.

KNOWLEDGE IS MONEY.

"Time is money" saith the old proverb. But knowledge enables us to make a good use of time; knowledge is therefore the master, and time the servant, which, properly directed and employed, will be made profitable to us in every way. Teachers make this known to and felt by your pupils and their parents. How? By simple and truthful every-day illustrations. For example: All the people begin now to say, that "there is every prospect of a hard winter," knowledge would have prophesied the same last spring. For what purpose do the bees store their honey in the warm summer, and devour it in the cold winter? Is it not to keep themselves warm in the cold weather? But, again, do not the bees lie perfectly torpid and without eating at all in the coldest weather? while in the warmer hours of winter they both stir and eat? Hence, in open or warm winter they require and eat much honey while during a cold winter they are torpid more of the time and eat less. It follows, therefore, and is taught by science, that the bees should be able to, and should store much more honey previous to an open winter. But last spring the weather was wet and cold: flowers were not plenty, nor did they yield much honey to the industry of the bees, which would also require much that they could gather, too keep them warm from day to day. It resulted therefore, that the bee hives were found, this fall, to be light, as we ought, last spring to expect. Knowledge also, causes us to look to other sources, and they all testify to the same point. The same season which produces but little honey, is precisely adapted to cause grasses and grains to "thicken" and "set" for a productive harvest. Upon this more at another time. From what has been said it is readily inferred, that if bees be kept in a cold place all winter, they hybernate, viz: are torpid, and do not eat; of course their honey will be saved, and they will be rendered also much greater source of profit. In addition it may be remarked, that knowledge will cause us also, to keep them in a very, and well ventilated, as well as cold place. Upon ice. See, also, the teachings of science in regard to ice: says ignorance, ice is cold, and if it be but a piece of ice is content; science declares, that warm and cold are but comparative terms. A piece of ice at 32 degrees, is just ready to become water, and is warm compared with ice at zero; so, also, is ice at 20, or 10 or 5, to hill ice at zero, is warm compared with ice of a temperature below zero: that is to say, ice rises and falls in temperature, like everything else. Science draws, therefore, the practical conclusion, that if an ice house be filled in a cold day, when the ice is at zero or below, not only will the ice "keep" better, but being colder, it is worth much more for use than that put in the house

at a higher temperature. Science also teaches, that ice taken from the surface of water varies in temperature in different parts of its thickness; that which is exposed to the air is the lowest, while that next the water is but a little below freezing point. Ice should not, therefore, be put in the house as soon as drawn from the pond, but allowed to stand out over night and be put in early in the morning.

Teachers make the parents of your children feel that their money is not paid for nothing.

JULIAN.

For the District School Journal of Education.

BE ENTHUSIASTIC.

Teachers be enthusiastic and make your children so. The way to make them so is to be so yourself.—How shall you be so? Look on the bright side of everything. Look around you and see what a glorious undertaking you have entered upon. Say not your profession is a meagre one, joyless, and without adequate compensation. Where or what is the pursuit which is better fitted to develop all the powers of man—all his capabilities of enjoyment—than the teacher? What is there in the world which you have not the time or the opportunity to enjoy? Every thing is public property, except what each man uses as food, clothing and shelter. All else is his who has a properly cultivated mind to enjoy it. The flower garden which Croesus calls his, is ours who enjoy looking at it, while he, ignorant and uncultivated, is at all the trouble of paying the taxes, keeping up the fences; in short, he has all the disadvantages, while we cross the advantages. The very course you necessarily pursue in your vocation, ought to tend to develop to the highest degree, the intellectual and emotional powers. Look, also, at the result of your teachings; the children under your influence are soon to be the public. If the teachers of this State do their duty such a society shall, in a few years, be found within our borders, as the world has never seen. As the clay in the hands of the potter, so is the young mind to your influence. Teachers, we are an army—ten thousand strong; shall we not be victorious—battling for the side of right—ten thousand of us! If we sow the seeds of patriotism, nobleness, integrity, industry, and every virtue, think you not that the tares of superstition, selfishness, vileness, and every vice shall soon be rooted out? Look around and see the encouragement which society is every where bestowing upon your profession; see how highly it is esteemed. The Normal School is a noble testimony of the good which the wisest of our people think can be achieved by a proper practice of our profession. It is a tribute to the value. Look, also, at the means of support provided by the magnificent fund and liberal taxes—the voluntary gift of the whole people—and which is but a tithe of what will be done when they have

a full view of the benefits which our profession can confer. Let us then to the work with ardour; let us create in the children a glow of enthusiasm which shall infect their parents at home: we can do it; let us not say, we will try; let us say we will! T.

For the District School Journal of Education.

PRACTICAL TEACHING.

When teaching any branch, it is important that we should draw illustrations from such sources that they will prove practical in other respects, as well as the one under immediate consideration. For instance: among arithmetical questions the following might, with propriety, be put: If a man, in passing over a bad road once per week, loses two hours each time more than he would if the roads were good, how many days, of ten hours each, does he lose in the course of the year? How many days would ten men lose? If ten men, by working with their teams three days each, could make the roads good for a whole year how many days each would they save by making the roads good? Which is most profitable for the public—bad roads or good? S.

We are happy to learn that the people of Western New-York are awaking to the subject of a Normal School to be located at Rochester. We have not the least doubt but that the Legislature, at the coming session, will grant every facility necessary to the realization of a work so noble.

In giving place to the following letter, from a highly intelligent lady now in Oregon, we think no apology is necessary to the fair authoress, as we are certain none will be required to our readers. Although addressed as a private communication to a friend, and written with all the freedom which characterises such correspondence, it nevertheless, possesses a sufficiency of interest to the public to warrant us in presenting it for general perusal. If it should by possibility, have the effect, of inducing even one noble, energetic, self-sacrificing teacher, to embark his fortunes in the great field which Oregon spreads out before him, we feel assured that our gifted friend will readily excuse the liberty we have taken, and even be willing again to spend the small hours of the morning in penning a communication which yields so much, both of pleasure and profit, to all.

TEALATIN, O. T., Aug. 27, 1851.

DEAR SIR:—Are you still thinking about Oregon as much as when I last saw you? I intended writing to you immediately on my arrival in the territory, but the many things demanding instant attention induced me to postpone such as could be delayed.

With me the great Oregon problem is, at least, partially solved. I am really here, where I never expected to be, not even when from the deck of the

good steamer, Empire City, I first looked round the great circle where sky and water meet. Yet, as it is a pleasant reality to which I have awaked, I do not regret that the dream is dispelled.

Now, if you would just send the spirit of your Aunt Hannah, or some other obliging personage, "rapping" at my chamber door," with a list of interrogations which you wish answered, I would know better what to write that would interest you. But, alas! they have not yet crossed the mountains, thinking, doubtless, that the Oregonians meet with "raps" and "knocks" enough from the stern realities of life in a new country, without being disturbed by any from the invisible world.

You wanted to know, I think, whether, in my judgement, Oregon would be a place where you could exercise the talents given you to advantage, whether the climate would suit a person of your constitution, &c. In answering this question I shall confine myself at present to one view of the subject, and one which, I trust, will have its due weight with you.—But first, let me premise. When I came here I resolved never to induce any one to come to this country, with a view of settling permanently at least, through my representations of things. The reason I thus resolved was, not that I saw any thing particularly objectionable, but that by the statements of others, I saw that one would be apt to form wrong impressions, and these being suddenly changed, causes the disheartened new comer, to reflect severely upon those who held out the bright inducements.—These wrong impressions, I imagine, are not so much the effect of direct misrepresentation, as of not in some cases telling the "whole truth," as well as from the fact, that the state of affairs here is constantly varied, so that what may be true at the time a letter is written may not be so when it is read, much less when a person has had time to make the necessary arrangements, and come to these far away shores. And this I want you to bear in mind while reading anything I may say relative to the financial concerns of the Territory, and the prospect of amassing wealth. The scenery will always remain sublimely grand and beautiful, yet, for that, I would not advise any one who had a comfortable home to forsake its comforts, and the luxuries of an old country.

From what I have learned by three months residence here, I think it will not require much logic to convince you that Oregon needs you. While you take every other assertion I make with the allowance mentioned, this you may rely on as true, and always true, that Oregon demands, its future welfare loudly calls for teachers: not school teachers merely, but intelligent and well-educated persons: citizens, who can show parents as well as pupils, by their daily walk and conversation, what civilization really is, and the necessity for a little of the article. Yet such teachings must be wholly by example, for these

touchy Missourians are, most of them, extremely sensitive, and look with a most jealous eye upon the "manners and customs" of the Yankees. Yet, still the influences of the Eastern people who are settled among them, is of the most beneficial kind. They cannot shut out the "march of improvement." Even the big, raw-boned fellow who said to me, the other day, that he "sposed I'd have to do a heap of *whip-pin'* fore I could teach his girls manners," even he is insensibly falling into the Yankee way of doing some things. There is good and pleasant society in Oregon City; but you would doubtless be surprised to know how little sympathy and communion of interests exist between city and country people.—They always clash on the hated "Land Bill," and upon all the measures taken for the public weal. They run different candidates for office, and instead of the old party lines of Whig and Democrat, it bids fair to be city interest and country interest: arrogance on the one hand and ignorance on the other. Let me give you an item which may enable you to judge of one feature in Oregon society. Scarcely a female here, who has arrived at the age of fifteen, who is not a wife. At sixteen, an unmarried lady is dubbed "old maid." Many of them are from the frontiers of civilization in the States, and their advantages for education since coming here have been, as the Indians say, "*holo kah*," (I am making great proficiency in *chinook*.) A large proportion of the mothers, "up country," cannot read, or at best but little; I have in school a class of young ladies, from fourteen to eighteen, one of whom, fourteen, has been engaged for the past two years, not to the same individual all the time, however, as she has changed her "fiancee" no less than four times during the present session. I can assure you, I have done my best to put love and matrimony out of her head, and the multiplication table in; what the success has been I know not. There are plenty of preachers in proportion to the inhabitants; what is wanted is teachers. Do you not think so?

I am, at present, engaged in the Academy located in this place, or it is in fact, a College, with male and female departments. There are now about seventy names on my list: tuition fees, six dollars per quarter of eleven weeks. A splendid building has been erected, splendid for Oregon, at least, at a cost of from ten to twelve thousand dollars: its probable cost in the States from one to two thousand. It will be ready for occupancy soon, and will be as convenient in the internal arrangements as a good sized candle box. Tualatin is thirty miles from Oregon City, and the center of one of the finest farming districts in the Territory. It has been settled about fifteen years, and is, consequently, one of the oldest settlements. If you would like to know what Astoria looks like, turn to Oregon in Smith's Primary Geography, where there is an excellent representation of

the place, except that now there is one more house erected, and the "timber" or under brush has grown nearer to the coast, and that there are about twenty-five individuals standing on the beach, or at least, it was so when I was there. There are a great many cities between that and Portland. This you will not be surprised at, when you learn that it only requires a log cabin and pile of boards to constitute a city here. A friend remarked to-night, that there was a difference between Rome and Oregon. There, was a city on seven hills, here, seven cities on one hill. Mr. PARSON, Surveyor General, told me, that between Tualatin and the Umpqua valley, he passed through twenty-five cities, in seventeen of which he found *three ladies*.

The "*Tualatins*" are very anxious to obtain a principal for the male department here; I mentioned you, and they have been incessantly teasing me to lay their case before you, until to-night I determined to do so partially, though it is in the small hours of the morning, and the mail closes early to-morrow, or rather this morning. How this Institution will pay eventually I know not, though it is undoubtedly the best situation in the country, at present. They need teachers sufficiently. I do not find the difficulty I anticipated with regard to school books. There is a store in Oregon City which meets fully the demands of the Territory at present. I purchased a copy of "*Theory and Practice*," the only one there, and Barrington's Physical Geography, for \$1.75 each. The last is an excellent work, do you know it?

Father has settled in Albany, where I shall go as soon as my engagement is through here. I have not learned the *street*, or *would ask you to call*. They repeat here the names of cities in the States: ridiculously. I am glad it is getting into disrepute. Albany is on the Wallamet, about eighty miles above Oregon City, at the mouth of the Mary's river. It will be reached by steamboats in the rainy season, probably about from October to June. A large amount of capital invested this season in the construction of boats to ascend as far as Albany, has been lost: thus most of them are now taken off, and placed below the falls. We have the most comical pocket editions of steamboats on the Wallamet, ever I witnessed.—The river will yet be navigable, doubtless, as high as that point, but it will be too expensive at the present high rates of labor, to clear out.

Oregon is, undoubtedly, the place for young persons who do not know what they are going to do in the States. My brother, a lad of seventeen, entered a store the next day after our arrival in Portland, and received immediately, fifty dollars per month, and board, which is fifteen dollars a week there. This salary was the next month increased to sixty-five. How long might he have staid in Albany before that would have happened. A carpenter who came with us, from N. Y., received four dollars the

night after reaching Oregon City, for a half day's work. He, at least, did not leave his Yankee spirit of go-aheaditiveness on the Isthmus.

Every thing in the way of dry goods is to be obtained here, and at a much lower rate, proportionally, than labor. Yet, any one coming had better be fully supplied with things of that nature before leaving home. About the necessary arrangements to be made for the journey, do not believe more than half that may be told you in N. Y. The most sensible directions I have seen, are in Johnson's "Sights in the Gold Regions." Every thing you will find in I. Quinn Thornton's book, you can rely on. I have spent most of my time at Judge Thornton's, since coming here. Another reliable work is a small work by Joel Palmer, now of Dayton, Tse-yam-hil Co.—There are plenty of things said, however, by some people, which are not true. In coming up the Chagres we were told not to put our hands in the water, as it was poisonous to strangers; I did not feel afraid, and drank freely of the water, after it had become fresh. One of our party, Chief Justice Nelson, dare not touch it, and actually went from Chagres to Gorgona, without performing his ablutions two days and a half; many nearly killed themselves by drinking claret and brandy. Mr. Thurston was very much afraid of the water, and I believe much hastened his untimely end by using liquors to quench the burning thirst induced by the excessive heat. Cold green tea is the best, I think, until you ascend the river till the sea ceases to effect it. And if you are *very fastidious*, and not particularly fond of *dead Alligator soup*, you may prefer it all the way up. But if you should come, it will probably be by the new route.

I promised you to quit half an hour ago, but if you are still serious in your idea of coming here, there is doubtless, much you would like to know which I have not told you. One thing more, if you ever come do it *now*, right away, this fall, if possible. Do not wait to learn more. If I were to write from now till next March, you would have, on arriving, to change your opinions and impressions to suit yourself. When you come do bring some drawing patterns; I want fifty dollars worth: having foolishly neglected to supply myself. You spoke of bringing or sending books. If, within the limits of reason, I will take all the drawing copies and materials you may send. I can obtain good drawing paper at 12½ cents a sheet, pencils the same a piece. My drawing classes have already progressed nearly as far as I have copies or can obtain materials. No Bristol board in the Territory. I wish you could go into school to-morrow, and hear my "responsibilities" sing "When up the mountain clinging," "Lightly row," &c., and all the other ditties which were wont to make the Normal walls resound, you would think the "Oregon" did hear some other "sound save his own dashing."

A panther, seven feet long, was killed to night, near my school room; I would send the skin, if you would get it stuffed and put it in your museum, and if it could get there safely, which I much doubt.

"Klah high ijurn," nika mameluse. M.

P. S. It is a well established historical fact, that no lady ever yet wrote an epistle without a "P. S." I must not be the first innovator, in the good old custom. But I was too sleepy to waken in time to send this sheet to the post office this morning; It must therefore, be delayed till next mail. I opened this to say, that if you ever come to Oregon, and bring any *ladies* with you, (half a dozen or so, I mean,) insist strongly on the adoption of the "Bloomer costume" on the Isthmus.

I see I have forgotten to allude to the climate.—My experience thus far, agrees with all I saw with regard to it, before leaving home, except that it has been much hotter through the day than I had been led to suppose. The nights are always cool; the sea breeze reaches us here about 4 P. M. This is said to be an unusually warm season, and the heat reflected from these dry, parched prairies is certainly intense at times. If any thing ever sends me home again it will be the luxury of feeling *clean* once more; the dust blows everywhere, and penetrates every where, even to the most remote recesses of your wardrobe. There has been a clearness and purity about the atmosphere which must certainly be very conducive to health. The moon and stars shine with a brilliancy I never witnessed in the States. Now, however, the fires which are on the mountains, and unsettled prairies, are filling the air with smoke. I do not see the evidence of any unusual share of "vitality" which Mr. Thurston used to talk about; on the contrary, though no one seemed sick, many seemed feeble; there are causes for this, however; many, particularly the female portion of community, have to labor too hard, and under great disadvantages, for you are aware, doubtless, that "log cabins look much better in a landscape drawing than in real life."

A friend, looking over my shoulders, says I have not done Oregon justice, but have related all the unpleasant things, but none of its excellencies: these, I hope, you will one day see for yourself: I am only preparing you to appreciate them.

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